The Argument and whole mat

Counthians by Crafinus of Roterobame.

Drinche once the thicke Litte of Athain mas for the commodicule bauens theref (for it is almost an Iland) the most famouse, and ticked marte towns of all asia. The maners of suche Cities are commonly wonts to be bette corrupts and bab, partely by reason of the resorte of all asions, whiche bying in rather examinates of vice, than of good maniers; and pattely also, because marchant men about other, take upon them to space increase oully. Therefore about the Corrections had by the

preaching of the Baule alexabre reconneb the golpelle, yet remayined there . m them force leauringes of they former lefe, and properties informache that tt was to be feared, lefte they mighte from tine chiffianicie be withdiawen, either by Philolophers, who dispared the pracheng of Chiffes croile, as a bale, and an only armed borrone, of els by faile Tyeftles proudlying them to Jewillines. Wuche a bacte marier in it, to after and chaunge one man into a nelve or a, bothe from fuche customes as the lame was borne imber, and from lucke as a man bach been nowied in Fea lo bathe is it, that lapit Dircome, in the preface of the fecond books of his comencaries boon the Epulls to the Balathians faverb, that fome fuche faultes, as Maule laverbro the Counthrans charge remarned in the people of Ichaia cuen bard his time. And in this our time alle fame fappole, it to be but happed in a little water, is a fufficient meane to make a profect chaiftian man . Daule theefore known or well, that it is an great an acte to bolbe that, whiche to once gotten, an it is to conquert; with as aceat laboure and payme as be had gotten lys childy in to Chrifte, (fo) be was among them a yeare and a baffe) with like biligence he callers them against to C builte, and established them in the bocterine of the gholdell fornetyme blying his appliolique authoritie, explausng them. chibing, and their mag : lowerime like a louing father (peaking farir, encouracing, and mollifying the behindence of his needlatte regioning by prayfing of them. Bish as the maner of a wife philician is, temperying lower and unpleafaunt medicines with (were fuger, elifones providing also for every malable mere and consummer reasurbles. fielle after riches folomest gipbe and burulines. Ind among buruly perfores, ofsentines arife ferres, whiles neither will grue place buto an other, but ethe man then beth hemfelfe bethe. Befibes this welthmes bungetberer and belecate face . And of rior grato eth leachery. Ind to be couctous, is a throng genen peculiarly to marchante men, (20) becethe Comithians proude onels by trafon of there weithe, but allo because they were learned in the greesans philosophy, and therefore beffulfeb they fuche, as were not learned therein, as cube and barbaroufe, of pribe it came , that every of them avaunced homfelfe beonthe fingularnes of that Ipolite, of whome be was kaptifeb.

The Argument.

Theref refethele levicionic mornes, I holde of Apollo, I holde of Cophas. Thold of Baule. Of pror allo it came that in their felene affemblies and mertpiges, ther bifagreed among etbem felfes, becaufe euerp manne thought bis fpiritual gifte befte : anb tobiles in one apfte neither moulbe apue place to other , there was fuche bifo;bje and confusion , fothat euen they wemen in open places both fooke and taughte. Of epot and prote alfa was it, that as oftens they came to the holye fupper, whiche Baule callerb the Lordes fupper, wheren it were mofte metero thewe chaffian concord, the epche men without lokenge for the poore, fell to their meate, and gorged the felues buttli they were brounke, whiles other were hungers : infomuche as at that lupper, there was not only differeion and difference ance, but also a certagne bufeeming inequalitie, not accustomed to bee wied in that supper. And where as fome among them by bayned Baule, countying him but a poore rafcalle, lackpinge eloquence, rube and bulearneb: that role parties through proc, and partire through Philosophic, But wheras they bounted of the refurrection of the bead, whiche is even the proncipaliarnele and formbacion of our religion , that only came of Binlolopine, of intempes raunce and thosic came, that they bled indifferently to eate fuche meater, as than bereaffered to pinages of opuelles, bithout regarding of they; conferences, which were weake. Of Leacherpett came, whiche was in no place leffenuntified than in Colinthe, to face that belide other enormeres in thes apporthere was one found among them, which had in incelluouse abuous trie, abused his fathers work, that is to worte, his owne Reppe mother, no; was being gillie of fuch an offence, banyfied out of their company; to that the Counthians kept company with bim and other chillian memie, which beere outcagiouse stuces, as though thei had ouen fauceed there wickednes. De like wantones came this alle that the men bufered bab long buffes. A their women were not a fliamed in the church to be bare beabed, by their bobylpe aparaple bitering their lewes womannylly, and wanton munices. Diffeourteulines was it, that they went to lawe one with another, not to recourse their good name not for asserbing ange bobyly icopreduction for mor mer, amog whom the delete of money was growen to far that theithin men, tobich had boused the delpilleng of fuche thinges not kerbout the great byla bonour of Chailtes name, went to the lawe before beathen a michen jubges! a were to lateefro delptions the follo of a little money, that in luche matters they ment aboute wilfully cto beceaus other. I inally they fromed among them frincs of matrimones, by reason that even at that tyme some chillian mentiplier defended, that me thould wholp shill pre from maciage, because they fame the Apolities abitaque from their wones. Birb thus have I beclas red the opicales of the Countinaus, not of all, but of fome, by whome lefte the reft minghe beintected, Baule proutbeth thefe reamphies. First of al, aferrebar he bath told them of his roul, that they would fledfaftly comprising in the goldel of Chill, be earneflips represent and brobeth them beware, a not contentiously to giogram men, but with one affent and concorde to glopy in Chilles name, whom men are boundere thanke for all that we bauer by the wave beclaiving, that the beine welfpiping of al lucke differition is piphe, I com pride thereore through worldly wintelopine, he calleth them backe to the meteries of the croffe, which albeit who fougle and without all braines. pet fapth he that it is mouthly and effectual. **Ent**

and then the worth he allo, that the beginners of this milchief, were falle A. poffles, whiche after Baules Departure thruft themfelues in efefones marning them, howe behad layed a good and fure foundation, and that thei Bould rake hebe, lefte they builded any thing therupon, which Bould afterward be plucked downe: that is to far that the Cornettians thould learne nothing which they hould anone after be fagne to forgette, Titer than, like a factor be reasoneth the matter with his children, reprouping in them, that they were growen to great, that they nowe befored their firfe teacher, as anabiert perfon, a because that he for the gofpels fate hab fuffred at maner of troubles, whom for the fame thet were much more bound to faner . After which, he encourageth his childrento folow the flepped of their father, and not willully to yelde them felle to be bounde to newe Cholemaiders, and thefe pointed intreateth Daul of Specially, in pfirme, the fecound, the third a the fourth Chapters, Aow in mone opinio, the end of the fourth Chapter, belongeth to the begringing of the fyfre. Wherein be grueth commaundement touchong the inceftaoute abnouterer, and with leth by commen confent, that men thould anothe bis company; partly that he might amende for wame, and partiplette by his company other myghe be corrupted not onely warning the to anoybe his company, but also the company of all fuche, which being called after a force christian men, lyne bicioully and flaunderoully. As for the company of Paynims (he fayth) neberh not fo muche to be anoybed , eyther because it lytte belongeth to chiftians, what lefe they leade, or els becaufe, that fuche were to comen. that if a man would anoybe they company, he hould be able to be inno company at all. And this correspends of in the tyfic Chapter. This belg be the worth his mynde concerning fires of the lawe, that if among them, any fuche action role, as it were a frame there froutb among chaffiang. to ftrone for money, which menne fould lytic fette by, that they fould not fuffer the matter to goe to facre, as to have it bearde before beathen fundes, but to finite it among themselfes , by the arbitremente of any fuche, as they thought mere. Ind this entreareth be of in the fire Chapter, inhercof a great parte, in mone opinion; belongeth to the fenenth, enen from that place, where he being aboute to entreate of matrimonie, among other bices condemneth fornicacion, abuourree, and buggorie : and this matter profesiteth be, butill the beginning of the nexte Chapter, where be laverh : knowe yenot that your membres are the Temple of Chiffee fourthly be inftructeth them touchong martimonie, bordowhead, boes quall mariage, binorces , virginitie; by the way watness, that for thriftie an religious take, they thould not goe aboute to chaunge the citile frate of they lyfe, Inall which treatyfe be to encourageth them to fingle lyfe and chaffice, that ver he besteth not the reamy bir of maringe, to fuche as have nebe therof and this both be in the feueth Chapter, fifely be Declamorn distribe field offred to Toolles, in berr bede, nothing differeth from other, and yet muft we abiliarne from them, if any icopardy be, lefte any beathen or weake christian be prefent, which by reason of those earning is lyke to thinke, that thou fauoureft Ibolatey, from furbeand other lyke bices biffuadrit he by ofbe eramples.

The argumente.

Inb this borth beinebe righe and in parte of the much Chapter . for in the mybbes he encreth into the prayle of huntelfe, concrety annunceng his authoriticaboue other Apolites, cuenaboue the chiefe of them, which only among all the cell feeely raught the Colinthians the doctorne of the golpeil. Direly reacheth be what were mete to be done in the comen metinges of chilitians, that is to witte, that the menne fould not have long beare, not the momen be bare beabed, and that allo in the Lorden founer, an and it is the common and a could be a common and a common a com bealy matter, that there was in hands, whiche were more mere to be 120. eribed for at home, but in that spicituall feast, was represented the source of the Lorde, furthermore be warnerh that none of them be proude for as ny fpirituali gyfte, bur that euery of them hould bestowe his gyfte for the comes weale of the churche, exhorting them by the example of the membres of the body, foberly to ble other gyfren, fpecially ret laboring for the gifte of charitie, without whom other are not onely not good, but olfo hureful. So that among the gyftes of the fpirite, he geneth the thiefe preeminencero charitic, and the nerteto prophecie, for by that name cals leth be the grite of expounding boly feripture, bidding them in the bie of this gyfte to anoybeall unquier bilozbre and confution . Is he fayth they fbould, if but fewe spake at once, and that by course, chargeing their mementin the meane leafours holde their peace, in fomuche that in the cogregacion be fuffreth not them to alke, no not for their learning. All this epeakery be of in the ri. rif. riff. and riff. Chapters . Secrently, with by merlear gumentes he proueth the refurrection of the Dead, Declaring hobs and after what maner it that be and this doeth he in the rb. Thapter, In the laft Chapter (peaketh be of certappe familiar thinges : that is to wit, of genying of money to war be the reliefe of the poore, and of his cumying agayue to Corputhe . But finally be commended buto them Cimothe and certapue other. Salucic Ambiote chinketh that this is not the firfte Spiffle, that Sainte Baul wrote to the Corinthians, confecturing fo, as I thinke, by that is written in the firfte Chapter : I wrote buto you in an epille, as though be had before written but them of these matters in other letters, albeit the Greke interpreters biffente, home thrike that this Epiffic was fence by Tim othe, because of him mencion is made ence of twees, and by Sciephana, fortunatus, and Schattus, whom he commendeth buto them, showe againe, because it is unpeten at the late ter cobe. I will carvat Cphelus bueill the life geth bare, Suppofe, that is mas fent from C phefus. Some againe thinke that it was fent from Phi> lippos, for that title have the Greke booker, and per conor I conference, touch what reason they were lebbe, that so thought, onless they gather, that it was written by the waye, because pant layeth : I woll come to rou , when I go ouer to Bacebonia: for I will go through Bacebonia. Job Graight after: fes I will not fer poundweining paffage.

The paraphrale of Eralmus

pon the first Spilte of the Apoltie S. Paule to the Counthi-

Ched. Chapiter.

menes. Lines the congregacion of God, which is at Counthum. Bothem that are fairtified by Chine Level, called fainces, with all that exitous the name of our Lood Lefter
Chief in encryplace, either of theirs of of ourse. Grace ber with you and peace from God
our lather, and from the Lood Lefter Chief. I thanks my god atwares on your behalfs,
for the grace of God, which is gener you by Lefter Chief, that in all thinges ye are made
either by hym, in all breet sunce, one in all knowclage, by the which theographs to refineme of nefus Chief was confirmed in you, to that ye are behinde in no get, waiting for
the approach one Lord Helks Chief, which hall allo frength you become the ende, that
ye make ber blamelelle in the base of the comming) of our Lord Lefter that

Aule no faile Apolite, not blurper of an Apo-

fles auctoritie as fome are among you, but called to be the amballaboure of Chaffe and northe mellanger of menne: Calleb (Tfape) not throughemene owne beferueng but only because it so pleased god the most metufull father, by my muniferte, to (pleade abjobe the honoure of his fonne, b hiche calling I certifie pou of, lefte pe fouibe either milloke me, or bee beforeule to have an other. Baule therlore, even 7, whome ye knowe well, and also with me wolthenes, my biorber by profession, and felaine in office, boe wirte this Epillic, not to the februault feetes , that flrour one with another, but to the congregation of the chutche, whiche got of his goodnes, (at whole commaundemente 3 inboure in this emballie hathe ficapfaftly toyner rogerher in one accorde of gipnoe and fuche mutuall cha. titie as befeemeth chuftians at Cojinthe, buplbong in the olde citie a neme and an beauculee, placeing there, in the fleade of an earthlee, an beauculee companies, that is to fage a companye purgeb and cleanico from they ofbe bices and bealtelyeluftes from piptethioughe cyches , and worldlye lears nong and from other bifeafes , by meanes whereof, among men behate and billencion offictemes arife, farte otherwole than they flouide , whome one Bob, one beleuerer Chaft, one baptilme, one religion, one re warbe, boeth fo houselly loons and knot together . Once both Chiffe freive taken from you the finnes of your famice lefe , to the entente , that hencefoorth by bettuoule ereceyle, re floulde preferue and kepe the godlye flare, by hem reflored bato rou . for nerther gote re it throughe pourcomne belettes , nor are pe for thefame bounden to thanke poute tyches of Bhilolophie , of the keas Martit. prince

The paraphiale of Eralinus upon the .. Spillie

pond of Woles labe either, but Jelus Challe: whiche bothe purgeb pondythe buth his bloade, and after called you to a continual perfection and holoroes offset. Hos belongen these my woodses onely to you, but generally to all nations of the worder, that procede the name of our Loade Jelus Challe whether they becamong the Jewes, examong y Sentyles, so that they putte no departually in they great tyches, and possessions, but whole leane, and have a confidence, upon his helpe and succourte.

There is of all but one churche and chillian congregation, all are equallye bounde to Chille oneign; bothe for they belover annee from the mole
belanouse bondage of spane, and also so, they; tallying achaining our so
godlynes of lyse. There is neither place no; countreye, that severeth
the ghospell; but as all menne have one Chille, so are all his gyfres free
country by to all menne. It is common grace and peace thersoe welke I but o post

borto you s and to them also, whiche bothero manne eis canne geue but he, that gepeace from ueth you all thi iges: A meane god the father, of whome, as of the very
tours is foundable, all oute beale commend, and oute Lopbe Letus Chatte, by

whome our ly his fathers pleafure was to gene you all thringes.

Stace obtgenet, fall faue and kepe rou bubaemefull and imocente, and with an buharmefull left, is joyned peace and concorde. State exclus both franc, and hypogeth be into gobbes favoure: peace reconcrists ethe one of you to another. By the our pe in luche loster recerving odder benefite, that pe forget not the chief gruet : by the other a beclaracion is made that ve ger not onelye by name challiannes, but also bery challiannes in becbe. By gra e partakers are pe of goodes branendy benefit: by peace and concolde, according to rour abilitie, rebellowe rout beauchly arfice ethe one of rou ppon another. Something is therein you by gobbes fere gefte, forthe whiche I am glab in pour behalfe , and grue gob thankes . Inb fome thing agains I millyke and would by the were amended Spome are there among you . that I me a chaftian lyte: and fome there bee, in byome pet the bregges and frithings of there olde fentall inferemannellell . for as 4 coumpte poure weale mone owne , fo of ought among pou bee amille ,] thenke my partecherein . And therefore on poure behalfe I chanke mp Sob almares, by whose grace and goodnes, I histes feet grite is in hiche plentifull forte beparted among you, that whereas beretologe ye buildipe foughte for earthly , france, and cran itory mines , prace nowethroughe Coultes benefice curiched with beauentpe treatures, and fache exches, as

That in all thing: a pe are made erche by bine

Of late proude were per of poure barne Philosophie, but space in the Brede of a falle pe embraced theirue wolcome, per ble pour friurs described for. Of late proude were per, by reason of pour worldly cloquence, high-lipe framping in pour owne conceptes: but space per were from about insputed with the criter of conques respends of beautiff matiers, steblastics conceptes the frequency fields the mane whereof both the reacth of the good per, and the fauth of Charles in greatest renounce, a more fireign med, whiles al middle arely fee 3 preceive, properties to but is wought in you,

Chall neuer perpite, but birng be bnto the true and perfite beale. In to-

mad

of & Paul to the Counthians. Capil, Fol.iii.

was not wreught in you by any worldely policie, but by the myahe of Gob, which gruing his gyfres buto be brought our preaching in credite. Infomuche coat, albeit pe nepriper fame Beter, nos James, whom fome commy either the only or chiefe Aposties, ver no gifte is there wher with Gob (a wome to annuar the minuferic of his Apolles, where he ought to chinke your felfes bedynde other. To farrethat curry manne maye well peccepue, that norwithflanding the ministers be binerie, ver is the chiefe boce one fonce one effecte boeth almage foto we. And as thele giftes are genen boro you lyke camed money, or as a plebge of the cuerlating tile to come: to re by fuche playne and fen ible tokens, conceening an hope of chinges , that camoe be feen awapte for that bare, wherin Chrifte, which nowe per femeth in his membres to fuffre affliction , thall playing the me his maieffie, and beur be the go bly from the bugodiy, and beliver his fere namers from all republe and presurently before of which bay pe fuffee bifpleafuces, and for feare of thefame ve boe your burrie. Benne mape peraduenence weeighteougy condemne or quete, but in that day that God totthourang borong at all , apovine you , epiper to succlaffing pavica or everlaffing pleafuces. But per biftruft re nothing : be for ets's prefente time is your syber and befenber, which in that bay that be your lubge. Of his goodneffeit is , that we are reflored from rour olde errours to godly life and as rehave begice to leade a gobly life and a pure, fo that pe like: tuple through his goodneffe , continue in fuche a berruon'e convertacion, that in the fearefull Dave of our Lorde Iclus re be founde blamele Te. 33 my truff is ve thatt, not by rout ftrength or myne, but by the goode Te of con, whiche bilapornterb no man of the hope, be fambeth in, and furely perfouemeth, afinuche ag be promiteb.

C of on is farthfull , by broom re are called this the felaminippe of his forme No. fue Chier our i orbe. The'rebe peu bietbien by the name of our Loibe Belus Chiefe, Ebe ferte. that he ult beuft, one thand one that there be no pillention among bon par that be may be an hole body of one mynds and of one meaning: for it to thethed into me into breibien all you, by them whiche are of the boule of gives . that there is beite among you. If (peake of thefame, that enery one of you faperh : I holde of want in holde of Atot you ereber were pe bapered in the name of maul f a thanke gob , that & baperen non: of you but Crifpus and Catus : lefte suy froulb fare, that I hab baperfe's in myne a one name : A baprised alle the boule of drephana, fuerhetmore knows y not, bebethee A baptiged any man of ron, or no. Sor Eblifte frute me nor to baptige, but to preache the ghe'pell , not with implebome of moothes , lefte the exolle of ghrifte moulbe have been made of none effects . for the preaching of the reads is to them that petitle, tolpipnefit : but vitro un motthe are faurb it is the paber of Bob . For it is wifeern : I well brittop the implebome of the myle . and myll tait amage the unberfing. Bing of the punboure . Mobree is the imple : Mobree is the ettile : Mobree tathe but herea of this motive there is not been then the marking one of this motive total meters.

The paraphiale of Eralinus boon the i. Spiffle

And it is not to be boubteb frace be of his fere mercy bath called you timo bim, and made you in free inhericoures with his onely forme our Lord Jefus Chrifte, bur thar be will alfo faucur ron labouring to courts new in this gobir flate, that refall not fro that honourable inheritaunce, beherof ve baue already receined an carneft peur foitherto baue I (po be of fuche chinges in you, for which in your behalfe I bor greatly recorde, wherin I would withe, ye thould continete, and oce fortwarde alwaies, as rehaue begine, Rowe barben, what I myffelike in foine of you, what I mould were amended, and wherein my befree is . refbould be wilphe pour felfes. I nedenot to teache you, what becommen your profession, re knowe it your feifes fufficiently. Bur onely I beferhe pou , my mofte bearly beloued biethie, for our Lord Jefus Chriftes names fake, a name

3 befethe rou bictothe Action s.prift, that e al freate one thrung.

thien by the moffe to be renerenced and had in honoure, of fuche as hane once profested name of our it, that there be among you no dinition not thanefull biffencion, but that peagree in hearte and moorbe, and through concorde become as one perfire bober, whole parties are ftrabfaftly and faft kapt rogether, motion ly wricheme, by reason of fecces and by weete opimons, is into foundaye parted benibed, by reason whereof also perpernall freye and contention is among they feholers and folowers mayntagned But Chiffian wifebome thould among at men bane like rules and bereminacions, of which as there is but one aurhour and maifter, to favourerb be not furhe finall by pathes of carnal fecres, and mens opinios. Were is it therfore, that as the profesours of this Obilosophic and learning be all of one consent and agrement in mindes, fo they abhayor alfo from furne woozdes, as toude towardes fixyle and debate. To be at an inwarde debate, is wicked and bugobly to from and braule with woorder is againfte honeflie. 3nd lefte peraduentuce re might thinke , that I have of this my faying but a burne fulpicion. Talluce you they were blought buto me by luche godly and perfite louers as are well weatherto be beleued, pe knowe Chlor. that notable and godly woman, re knowe her boutholde, and acquayus taunce, whiche are all of thefane teabe of lyfe as Chice, thep aybee, is knowento be. By them, whiche bothe reale rour welchand in my necofficies before me, beard T, that there is fleyfe and contention among you; as though rewrite a fedicionfe force of people quarrilying among them frifes 300 hat other thyangels (I pray you) meane thefe woordes, whiche are comenly fpoken among you, whiles (as for an example)one faverin] bolbe of Baul, another agave: I holbe of apollo , another faveth : 1 bolbe of Cephas, an other: I bolbe, of Chille - aphat fave rourate not there names of fedicions and fectes. Mitte like forte fuch as profest the barne wiledome of this worlde, one boafteth withagoras, an other plato one boafteth Brifforie an other Zeno one boafteth & picurus an other this maifter, and that maifter, and enery one of thefe, ethe for his otone maifter, is with other at consumall bariaunce, and have but one maifter, our learning, one ordinature, but one purpote and intente, and whence come then these beverlities of names - Is Christe bewided , or from hym

of poguit g botoe of apads.or.

we chine felfe bifagreruge Wohr parer and beale we the honoure of our religion, whiche is each between one among mome, into borng making of fee beutbeb. nauntrs

of & Baul to the Counthians. Cap.t. Fol.b.

waimtes maifters - Who gave you grate to lyne engbreoude . Ded not Chaifer whiche with his owne bloude wathed your why then forge pe to your felies any other name, than his whole benefite and free gifte this is robene me leane to to speake, for example: was want crucified for your was man Pf all menne, and energ manne equally are for this benefite, only bounds trucked to Chaine, frace he generally byed to; all, why feke you for the cities and 'or rous furnames of biverfemence, immaner genying that to them, for whiche Chaifte onely fould have thanken Through baptiline we are planted in Chaife, and in his name are we baptized, from tohom all the power of baptifine fpringerh. Apoby thould be eather than call your felfes raules. Cholers, than Chiffes, frace pe wer baptized, nor in Baules name, but in ChillearPf upon fuch occasion the alorg Debu to God be caken from him and genen to membe, then thanke I God, that I baptized none of you, but Crifpus and Calus, whiche (I trome glorynothyng therof, but anow gon that febge me, an a minifter, and Couffe the chiefe borr. Fr might have chaun I saprice ted , of I habbe baptized many , that there would have been fome, that but Cripus would have called themfelfes, in fiebe of Chaifes bifeiples , paules and gains. bifcipies.

douteholders for other that I baptized, I comembratione. At my being there, my mynde more raise doon fuche thinges, whiche more advanced thinkialitie. That whiche in daptime is dorn by man, is the leafte parte of baptime. The bound and accustomed woordes entry man mane prosnounce. Indianate thinkialitie is defined by the first thinkialitie. The bound and accustomed woordes entry man mane prosnounce. Indianately thinking accustomed without feopardic at all, to dop him in water, that is bothe tradic and willying thereto; but the very office of an Apostic is, by the escetual preaching of Gods woorde, to bring a man from his long accustomed by fe, from the lawes and ordinaunces of his countrey, to a new and quite contracte religion, and not to stycke this wyse to doe, though he threeby stands in isopardic of deathe. Detect myght we more lawfully glorye, it we myght chalenge in such contexpises any thrughas our owner, that yet speaks I this to disalowe baptisme, but to preferre that, which is better, and that whereunto I

am (pecially affigued,

Childreneuer astiqued increasing embassie among the Semiles, to be only the minister of baptione, but to setturch and to publishe by my preaching Children the glory of his name, and to wyone, as many as I coulde, by the gospell his not be baptic, but botto byin, 30 tyet for so boying have I any cause, catnally to glorie. For so preache God woulde not have this seate bone cychet by the conneyannes of the godges, mannes witte or eloquence, wherewith no such e woodber coulde be brought, but would have this greate enterpisse brought to passe by a tube, simple, and player preaching, to the enterte that all the prayle of this arte should be gener to God only, whom it pleased by the vyie, sowe and reprochesuit cross of Childre wid preaching theros, to trucke all the worlde. Children cross semeth to be a lowe try syngmatter, but yet such a byle tryse is it, that it subducth all the gloriouse maieste and pompe of this worlde. The cube and wearysh preaching, by which we deciate to

all the

The paraphiale of Eraimus byon the.i. Epille

The pieas adi to guida croffe to to them that perythe, fa-RESOURCE.

frore the mplebome

the mile. DEDRESS

all the worlde, that Chrifte was fallened byong croffe, therupon bied. frmeth to be fome folithe thing, without any popute of learnyng: buttell me to whom femethic for Eindoubredly to them , which being blinded with their finfull lyfe, recepue not in they, bearies the pleaching of the gofpell:and therby peryth, by forfakping him, by whom they might be faueb . But pet fucheas bereby arraque to euerlafting faluacion, well bus berfrande and percepuethat it is no weake and feble thing, but a thing of Gods owne boying, muche more mightle and effectuall, than is any mana power and garrifous. By this newe and busno wen meane, both it pleafed I mill be God to renewe all the worlde, as belong before promifed to boe, by the mouthe of his Prophere Glat, by whom, he thus fpeaketh: I toil beftrog ot the wyk. the wifedome of the wyle, and wil call awave the underlanding of the politique, warh he not perfourmed his promite is see we not the worlde. renewebelee we nor men, miffruffing they tolb religion, and caffing a way they aftiaunce in Philosophic, embrace the croffe of Christe, Lindceffand not men no we that thying to be bettlyth and bigobly, whiche they before thought good and godly rand that nowe to be folyth, which tofose they thought wittier Tell menow, where is the wife manthar was to proude we wifere of his knowledge in the lawer where is the derrbe that was to proude anexpounder of the lawe - where is the Philosopher become, which feartheth out the printites of nature, and forgetting Goo the maker of at thong, maruayleth at creatures . Euery one of their made great crakes, that they could be wonderfull thinges, but yet were they both becerved themfelfeg and beceyned other too. They promifed rightronfleffe, and at twealth, when in the measer tyme themfelfes were inferable, a al to blows neb in fine, Gob fuffered the for punithemet of they arrogant minbes, as they weldefected, through blinding to runne on beadlong into alkindes. of Dilboneffic, to make them knowe a fee their a wne efface, and in what cas kying, they were, that they myght at length, knowe their faulte and amende it, and therwithalfo learne, howe varne a thong a buckernall their phis Bath not lofophie was . Bath not Gob beclared then, that the wyfedome of this mon made worlde is folythe gob had before this time betlared his wyfedome likes bom of this tople, by the beautifull speciacle of this worlbe wrought by big toples work to bome to the entent that by wondering at fuche amaruaplouse piece of worke, men might be ranyfbebro louethe workeman . Bar that purpoft of God, through they come foly, thanced quite contrary. For they but thypped creatures, wondering at them, and befpiled the maker of creatures as one buknowen leading they lyfe after fuch force as though epther Sob fauoured fynfull linyng, og els gouerned not the worlde, which be hab mabe.

Ebe terte.

For affect that the worlde through toplebome nictue not of so, in the terfebore of God, it pleased god through foly thenes of preacting, to fine them that belone . For the Towes require a figne, and the Breken febe after topfebome , Bur we preathe Chille end the buries of the firm of the firm of the firm of the fire of the fire of the firm of to them, whiche are called both of the Leines and Artices, me preache Thille, the power at 4500, and the wrice one of 4500 for the folythes of 4500 is write than men, and the decarence of Clob is Resuger than menue. Withhen, ye fee your callying, howe that not

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of & Paule to the Countlians. Capit. fol be

The state of the s

Fre fo Causo pa Grag tmt b thujengpet to bage prentt ang to a transfel to the form of the transfer the found of the best the orthing and choose the property of the second to to but butter in the personal be the measure freibe to the mary hope, to the country of score ter corne to the residence of the performance of the control of the second flowers me to the form and those attended to the first of and it is entitled to the first by present wise, it wright f he bin cone, from a hersetter it is the locke from en to a t Con this should be the birth and past beaute be be enter of meanes begins the bar a confit me that the bathe in their land. out of all prement aben ? e morof the lem 4 -e tur at o of to for the best to the firm of the section to be the print realite in the jents on a termolia besters and the transport of the a noteting to the second that a second to be proposed to e' i b ' ver fo be f bea', o - i ve ibe f fis I fill the or of the feeting
 The f Proble brant he are rettaile f he is le eigh by an abelie i it has le at the house think the contract of the second contract of Danet , o com " I han enten & manifer to be was I schebbed took the here is terethere I had no helige 4 or oping country and a rest a country by Inglorate him an arrhip a sentence his can be either f in the first trace of the second sections of hand the first to the first to half I betres been en the Tebres gere a mil bar en ben Labertourieren & er en gere ber er er pe to e a fire. Las ten g esteribs fog te berebe ie er a miret. ers for a select to test spot at John courten, at himself If a train together heart the first and be sold govern in the field a chilacithit Cap . In be a set fen ife . Imes et i bann bern to be the specific a subspicious to be publicated to a specific and the second be the same of the same of the about the same of the s g the a for were he can then emited a gh to calculate tice g . To the tragette and the partition of the partiti E. hith the sixt produce about about the many be I not be to a deg force led appropriet forte and be to bette be trette bet itrent to come, A C betreboine of . ob forthat nomenerther the Bebes nebe to nicht fo fo.

mutacies.

The paraphiale of Crafinus byon the Callie

men a fee bebiebe frode mearet in Chaffe na the general of a merebome to a marbone he have newe founded hittele well a gotal were . en der in der printerm quot o a des représentment four tres unes fere a par unteres and from his brigh mefebame is come babute to much for his east over but bebiebe in him eineb bur a folimbe poeut par erh. 1 the im 1000 or of the ted for 400 that who be in hem amed to the a to treat, ought wareth and a monauterb of two to manager and product out to that part brigg crep bubulu i fban 38 affe pierr among reetua een to in han 126 be not Altofic and erthe it brights big to be an iter beach whome to be maintain that able to their business. But so me constitution to it for than the bratitena of the groupet. I short it bongte as a te mabi helbe al the worth, letter if be'n a law 'rete hat briotophe a air at bas car' an east and a must be mar beite beite beite engen beide ebetraf be ma bar bei beite if his particulation of his basic book of a fine had been be ought et her ber eines ie of parect o perfection, on up to be died and amountainers the wife at he we ably hydromed Duto is her of the trate poet of their earth the word and ha rand bed duttermaned ... for biblis time o tous art. a beginning but of mult be ground agon and a bate a telepoper in he to a give any busing his to be a recovery to the thing and are. to the or theree report the transfer appoint but in excepting piece man it is the edited on the original of the name of the name become found E a crica have e servicos of our south a howefine sen est, chee. The second of the common from mone from home few ments of direct broube a way att a way facout on the above of fourt frium both in rean's boberthe voc. China a law bright pull beautifunction of our bigger letteribe a control based the area than the court time to the control of the fra arb if to be wer to be to be my i . 'me and atte ban at De bed a tracep or tre ourish awrib eraftings Ten berfo echo. egon furibe er gereit. fin beit intere auin bon bir ift nieb leme jude auf biteat geb. to rate monthem a mid mit earliere befter ber it ertern ga. Ind the a wife me that we are in be wo fire out on but felite and meabe roes. he amount from but oblets are about of paying and rather being anne. a new achet meanes be be, em mure t aub te I to boen bemebe etuche the season of the wold of the ship of the and to be on the real through no tera station at all to binning a manufact and acombetter speak of my to the to therefore that neither the four of each we the trail in help one theref. Braufte in ibe pleitenen gab baue angebeng foreie eine gebeit ft balle tome parmerberig is boaile boail the fight of he bo bit mett a betweet beauente quat bir bingen ibere em no cour on be mibe ? Datheit en f tubus news of the wolldere be tales as now as lest tert aus rech duch the area barntramers of god thefather gottenthe areas in our this can he wast of hath labed roughed be o bet, aunte of his or he by be no he he chafter a nother newe o te grure you at thinges beitebe bet a man and a subt and (pelp enterior and manner at the performance and a brust be eccepted to that and moore one to borne, that remote or botto. a use not webs too live by chome, by hem have he reserved authorism ne Te. In that some or nette not the beine of Thoses tame The bem here, a obtapare how nes of the arthe any man thy site at came by his sweet decreases . To y here BURT

of S. Paul to the Countlians. Cap. fi. fol. bil.

have received libertie as by whole bloud we are redemed from theere raine of from Ird to be briefe, for althe while, chapter hash facilities and are tweers that he sair Charles and God the latter the chiefe automorphist good left that it man come to paffe, that is writte by the Prophete bictringe lecticyther the wife man be proude of his wifebourg and actions be to bothe by ou tend of his riches that yet the fleorigina recall upon his Orrnigth frace near of all thefe berig men to the me the flate, but of and man in till tuffin glorn and retored ber bein glory, became he knoweth God. the been fountained and gener of all good thinges but et ihn fo retorce. that be affigue to parce there to any world, y power and being

Che.if.Chapiter.

End which there bei en y come forme are not nation office of married or of fry fir Ann ar name of a same of the men and the three three three before the transfer and the best fresh, A 1 o to to ment a comment of the man of the first beautiful and the man of the first beautiful and the forms of the time beautiful and the forms of the time beautiful and the forms of the first beautiful and the first pleaching to no nor to feb eintelling begoin ant ma men bie dine will it men, a the frit 1: 4 to c potent continue to the dome to Raus, to by whickens of min but in be Poster of L ob.

af de thein fell me then, wheren they are better chan rout.

contribute are allowed of Childre lowering, ar Derang citter giren of pietr lange, of che, cricaes, and two dome, al Lamaffured e iat Tie verfeb von iet to Cunfe by fiche me es fel wien Thiefe came bire von , to trache your to proger and cerete betiebome of the golpell Transcript bed neither both and mer tanloufe or biglosequificionic commission and fraguler knowledge of additions plife withere by Boot morne The cine to corearly be regarded . Bo facte abherred T to take booking our of thefe theunes behich futhe face of the west peace for march townstar, that I themed me felle amo is nous enkionic incipenge s, but Jeing Chit le e ieuthefaire that was tritte fich Torrathebotamame, but of fur je amamie ver, as was br Gobannormed and properties by the Exempletes to come and redeate manifeher be from that in bethe pray misem of mooth representation, bedance I the preaching of the goffeell. It b albeit that my preaching among roat ecoke effecte vertier electarmed Inopaniegraff l'ermitanioi & voil, nor refer a manner of power, but as a weake one and feete, not good for any greate bon men, but as one, that Beebe in barriger and ind partition be affait red of be divide perfored, buto's extrana e are harry pacemee outertaine Leeke after to jat fortermy lenving mas and af. cer the some was the preaching. And as me lyfe was kerter i fafe Carbe agarufte the brefence of fembe and mefche jor e petrone biene mannes hanbe , but by the onesy befence of Sob fel can e wit no 13b.1.

The paraphiale of Eralinus bpon the. Coulie

breaching neigher garneford touch the flourest of thetorine nor fette furthe bitro theard i newes of gob ofen ar ructeby to deme , to par 4 tou beinteath ng ande og at itt and ert freip eas it was, of that pa berrand in ight bas it that higher classing to real although burg i g leavene birbrite piete enbine thite practor 300 wild histe erete inimitate o arbinurar en arbet a ban tebine et be pregentig abat tworreas or are from backe it frantisme attere bro. aire to the few it of the at ofpet beening a the a for by the a bharb to becare maked in to maine thou between the sine to bee born be weather the charle our o namer to be be metake not beon be burberbepoture of an borto and but pies hing has me reffett in . At bereng thinguet that and of faction of the Jahr o opined western jeefa bline wesestine les to in the torat biet fring bie Stine beerigan igen, winteterre pen, be of cour tons beig we roome a idigno a rife of the we rhome of God. The land not but plante matters, big per facte were ther, as wree to lastiacion preeffarie.

> The hour of Chaiffe beaper powers of to elebome, but of them to be me a no sa subrag are persite. Ber bill geige i jerfege and taboure to bee perfire that of mare bee pareabees of the ferrers and bedben inificult of and Borto be thus the least plante the tro fe of an de, feme to the faithfe to jo parache beere for thine to but to pate as feb after be out. fe ne toe to picacre an errowerse to victorie man e before a from e te bered neu in be labourery in bar ir to ferrie nar be ngenra I reacen the cautes of this mor be and farred o from mor being the wheret eregrate chales o'the brot De nake greate cranes, who camborine man all there were the relie or < b. Ar abolehrband car archeb be beterm after ale cabert but bie part be of a bei e ferbie ed i fir, whiche but had a for a for at pacence of that his hids to not but bold, but is like that be in experient ever tall. Cherris to this to recommon current to not bompe a b ver fe ne ras it is at ne prepereriete not . Bit as frits recent to is it known to by forcere in preactful and that of none, but of further the as Sed really a cethromake parrakers thereof fore lay los fatthitte to the of this bur roome before the times fatt of peop e, but berer chem fecterly to fache as greate and mete to recepue them

of to paufe to the Counthians. Capit So' beit.

Int albejerbis wesenomebenowe at lafte in bitte trimes pub mitel met gob bete cut trine be his brigh outsiel a batturb fo bis chie an the anche Cond. at amnoring liamely regarded dadies of colored to botte to a botte benefte to the make and lower base a movement extended betchome to reso it. and gloice of Citte betome befrietbie bibeit in limple and deane bratics. and to the cause none of the disast suices of this wo libe ban it no about to tions no pressource to breate no Annas no Carphas no the physet ets no recognis them elurs neither fo bab thei browen that the lower and fol-thep eaching of a fiftee crode bourbe with his of ferring haud betterebibe a or of the mo to and for all the beaternes and tenienes over of hade put to I whe and I made bed the transper of ocate and fenne netier mouths then paur fathened on a croule the Lo Dr 41.0 apicame of cea Routhtanby oils. To all the training the buben builds foreigns for At the property into interage of the large ratio and there they of their bone Bert if in iteree mete to ber pereied anche to tu. I as or humble and more properties are mane at one to also to the technologies of the tong belong a pie all bretaring four bliefe without whereof we take about out one in to dee be the edition of the property of the p there were need to be madings carry bearde of a concerned in any manner the earlier med but the training of deciding the better the edition of the a. " c. begetectore boon fartht and not boon mannet tea on.

to a reach burt agency the move on the big factife. For the faither to a prepail then year, Princh in the granter of the third want with a long total man faucitic bie frei to tend manyon no and the memory of the manufactor of the tipe of the memory of the tend of tend e m g 0 f 3 p co 5 re gen have gamen not a f th to be to be · by a menter ber men nie bereite fan bebeitet bei beiter beiter beiter beiter beiter beiter aft bie fin man ma per tud berge biefpirtruntt ihringen, Riben e to a mar a man a mar a mar be a after of gob forthe, at a real for the decision of the property of the proper hit e, a his bach garrin mile talk batter and meine mit eine ber de naber nie bert fie bei feine im in me ftem gint bie eine begann ibemenbenfent fie

Do gh minben rulers and proude phelofiphers, were not maxime to ter frenerbie bebben miftere bebieberet gob hathe opinio in be big freuden. not be are too fole berreine but be the recter inspitation of his boles, but pie in bi beipirtte berautertig ofgonbeenature . and piaceabang fenen and fearthern los therein the beaptil and mouth fectite plantes of deb. betrunte mannes buler bigene attarnetbnot Curte man may tac fricke on an other mann fare but what liert bibben in the bottome ot be beer that to no manapiece are for that energy knoweth the fortile of gob and a mand prine continence. Efrer tibe pire biuere men bebolbe ant fearch aut tie b. Di per les of gobbes regatutes buttuchtiftenges as ber hibbes in gobbes oude fet indig o shence no both knoweth authorise curriallying preste belt he there are tong nature burt frem knoweth at, a beibringen as be boerb u ne projects bene bert is to acceptioughtes by reserving pring in his case. be a blothe good opmerh his council not bethe gir te of man whi he I i a hop to a har bio his phantation but bribt and trofand forbat of most one he processed bedoctrine three cheth Chip too toe a mouth tri fried out to derrug added, and much de annoted amoder duter nating and Bbd. BIF.

The paraphase of Eraf uns boon the L Coult

TO SEE

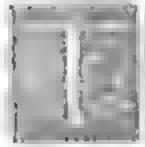
of 410 o migrath be interpreted because the treatures 400 maket to site up -Dittinge what good, hib augh an ifter tode boen for be . a behand the photologist to make as the resonant brother pirits of a harder to reason werd ag frite in the and in and the player, it not werb doubte and to our reat their ar an brab we out thats went to travit them, that the place in hite but with cab, too are and crouded by a being his latheautea, be d part it has true forms one gar oth that fold innere as this are be of birthoone (4 far and 60 the other that it boutbhase another honor of tra-Chang at a . a v bereba ne is eg ight after a ma blefa ban but heavenip and private transcent it beta is it after a new to it and retinat to rue. forms t indiffers to builto such concin as bracemeture (he petite of a hill). and are brief gion to at they are in farmal liberary and ableto true leagues. fully leat thing. It betroop hours for that burituals leat from be it have a Institute beater total har shound his broken intend on a sub by facility. and withfull be a es to terrebbe chapter for the glorie and natural man, while it is ploude and allogant blood by knowledge of the resident mayer beferre and let 1 to be bru to rates traited in bethine " 1 be thing a an apperfected the operite of god but to empterhib to the bit a ghethre The ne bubatto at a machinentrary to that be heart, a e a be as has n the 2 bit this his hash erribed a pueb by etpeth field a composed he ministratives on Annual begins of the arbitration of the billion of a billion or other ben be temberb but die ite basso neef a bit die bit erigen bie ber gobit in bei einen in ie beibeiter Theoursea ne beach bishafter en eur manne to effect be if perfout near his ment to tacket by 3rd 46 acc atplanshorn to milite trafffibulations age the way the Caesa Cell, and the brocathamis Dalicomeraguelading left . with 4th leacast sic biliman ten ceaton be perces ueb but bilithe the pie eacton of the boling no. f. Cate und this thou nebelle ita to the and craf ie weite , bit rather hafte mebe of a simple and a puse fairth, doughe an influenciated meet to the bound goode to broke with an whole gramp up it refe to be framed and min and byon bribing But the piercuil name president and ungerb at beige. metry ling boonsempo is in triste but flubsours of heavenity the use and per is be nor langeb of any carnali man, whi ib bath no kell bponibis bea. a. atet am abdeop tan erapelut eam aft eine bet bette ber atten eine genet the carnal man sungern northe picticual. Do to such portice as are by our p caching to light air no meno inventioning phanta ted but came furth e if al the ferrete countri of gob for an the prophete Char arbe bebat man to recer on have two abid permitti knoweth the member of good ammortals that be, an to him be as if wer one of his privile coun el De picares goodes p out. Beneg to believe bid out of the albame after luch Graunge meanes to besiter there alien some berneturiourie Bige be bnome gobbes beland mynde, because we have receased beaupouts.

Printer 6 F ve Brumpal Frances

of a paul to the Countlyang Cap us fol te

Cheitt. Chapitet.

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there are in this learning certaints pornies metels bein their certaints are erricolated that are beignized 4 of
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tire birge ibnes at ough gole . . h date to be and if merrid. his a safetimen dog but the china for faith to but her rivered to the a test dated you here eine tuice as area but even roung. I see I brod used benefits higher his brod grot or riving and not be to the " I'm alfoore of print be frint not builded 4 bus nor ab crossa b positive the me of the equience real and teny affections to, no they are a state of the property of the property being being before the party of th write the or at the are not able out for unither beginning in a being albeit the and the state becomes to be permanent of the potential and the state of the fic ... of court in high appropriation cate are uncir , a mall a not process. er it if e a near bo b a o bimthoulb ffrateto prakethatefrou & the " De to I deaketh Chemia see is a lower bringing price to make the few ear a but he che h beirte & conco be frontbe contratte froe from conterriore to distance of norbing et a but of too to before, in comme the regent to and emong may are not a man fare to noticity, but of that pe with a martin but him at men gro fe affermounds Pf per ben eid. When ce come there be his that are talken among you comeding sorbare and the but pri contact : e fo bit etastberris but one ib ele boet and tuler ones a the book of the or a non one tareth I amot writer a fir another tre e to Tit of Tie on feste three who have real traces real titers bill bentem to the or a stir this is one buth and let it bei en one lareth. Fam Areitoites. feffort a. ferfeien fama bato the Tama freibe Tamandpe-MILES AND AND ADDRESS AND ADDR

The paraph afrief einf nug then the Legifte

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Must to be planned but been betherto bave I framed me tale being felfe a big. 3.7 Pot been reprinte the beginners of any fache feets, for pertired the arthrep one and and grand at the cherry that bragge tibem effeto berot frautes treten; of spores & e beiber ! private to that there are among you brief elanourers of biterieferings. le brager eine int ha te been proug kebro impocembre I thought to beije Intained taries confered the the matter that he letthe & pille the close be erabope a green con electronament of trees era electrone be er were the Br b fals this matter which to albeit mit e back for ebinach to transporters ope coment marces, that re mare quiety percente. hone, are an executable of constituenthrough bind the boon the names. of fall a specification of the property of the angle for the property of the p respecting being Dir that be to men it to bush is de pe to @ B. tublishe for to be not to be and the control of them for their party the highligh of their e a hoe to but becaute their rifes would be baden greater chimage. ent the triggois created feld ber of themsette, as of them, in whose be a ferger Deenete gant y bing alle and trake. Chelefbriges prinane m 't belt dieb v. ther veteoir fe. "the, but no to (148 be them bende Is because on a construction of brechero. Product notice cheme inc fit at a port of the lates often but as tea comound that fle mace bear berd, ware el orerements goobes , Grento be regarded , not O. t. Cann to me craftering ina ics laint or that , frace all that they beerget, b. Combet edite et migro with me e e Trambet but mer a te biner there is apolicante to bureti i e bet to e of bo ne is start over avine by be eret that as there order which is & mars. or the et of the color satters tracered of them the of a man, which is not a fer a reit mot Sed tobuth in the intife beer I pin teke ihr te gin force : . e eer tiu bre . mar flanbede with ie omine concente of Dinen tatiffe tay fe te , petaule at the countertagete groupe al bom . ct

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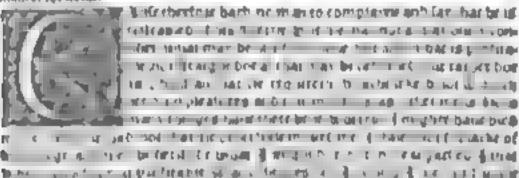
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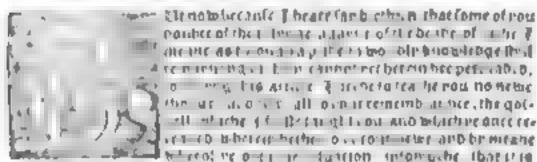
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The paraphrate of Cratinus byon the.i. Epiffle

There is but ped a bodge, whiche even when it lyned was weake, but it Qualityfe agapue full of power and myght. Chere is buryed a bodye. which albeit were alvue, yet were it groffe and beauve, and by the reafon of that bourdaynouse to the soule, governour of the same, but there thall exfeagarmenor a naturall, but a spirituall bodye, which thall to the foule be no let, whither focuer it mone, for this is a difference of bodies alfo, one ignacurall, whiche bath needs of meate and brynke, and is weeved with labour, whicheis difeafed, whiche with age weareth awaye. which with his groffe and fauric intrumentes, of times letter the intene of the foule, which by trafon of froward defvers oftentimes pronoketh to have to whome af the foule be abediene and gene oner, the fame is as to were coursed into the body, and groweth our of his sacure into seeke: another is fricituall, which being in this lyfe by lytle and lytle purged from fentual apperites and before, and after by refurrection renewed as gapne, is in maner transferrenced into the nature of the foule, to belom it by gobly before applyed it felfe: that as oute foulcobeying the futite of god is ranified and in maner transformed into him: to mave our bodyes being obedient buto the foule be pourged, and thaking of his groffenes be purified two fuch a body, as is very lyke to the foule. This groffe and earthly body received we of our first father 3dd, which as he was made of earth, to was be fubice to earthly defices. But there is an other feedde Moam, not found he begrower of our nativitie, as of our refutrection, tobich as he bath an beautily beginning to was he fre from al infection of earthly befores. Ind to trade we in Genells: The fyifte man 3 dam was made to lyne through f benefite of the foule, but per fo that the foule berng as it were bound to the groffe body fould be nothing, but by bodile inftrumentes, or at the leafte by fome material meane, But after him was genera feconde Abam , which as he was conceaued by the boly goft, for though be genelyfeed his, not this groffe lyfe, whiche we hane in many poymes common with beatter, but a friestrall and a beautiff tyle. By Chill therfore are we repayled in all poyntes into a better flate. For that thing, whiche is in time firthe, is also in fubitance more growe, and that by the order of mature. Rose nows beare about with us a maturali bodye, and in tyme to come we that have a frictuall bodge. Is the groffe parent of our flocke went before, to followed Chill the begriner of a newe generacion. Bud what force of one the earthly parent was, fuche are his pofferitie, that is to lare, men gruen to earthly befores. But agame what knobe manners of of one the heavenly 3bam was, fuchare they, which are borne agapue in hom, that is to were, whole believed with heucidy thinges.

Ete frifte the carrb carrhir.

For we must for this date begin that here, which we intende herafter perfireir to emore. As before baptilme in bongraciouse maners for resembly thenature of one fpift father, fo being boine agayne buto Chiff through bapeilme, we muffe nowe in heaverly lyfe refemble oure beavenly father. And of we this bo not wither thall we be here partes of Chiftes bodye, nor intome to come glorioufly tyle agayne. In beebe abmitteb are tre inro the hringbom of god: but this I tell ron brethten, that field and bloub, that is to lar, and of the lith governmentalist coins to the enheritalist of the kyngbome of God : nor the lyfe whiche is with franc corrupted,

(ball

of D. Paul to the Counthians. Cap. tb. Fol. tint. thall hanc the inheritaunce of lyfe immortall. And because pe shall be ignotating of northying apertarying to the maier of refurerction, beholde seil you a mifferie. 200e thalinor all bre, for the lafte bare thatt perabuenture fonde fome of be aloue, but per foall all me be chaunged to the glory of immorrall lyfe, whiche here after a force abltaying from the infeccion of fyme through gobly conversation, beginne the immortal lyfe to come, This change that not be made by lytic a lytic, as we fee natural thinges chaunged, but ma minute a two willing of an ive, at the founde of the lafte eraunve. For the recumpe hall blow, at the bove where fuche as then are bead thalf eyle immoreall. Ind we, whiche thall ar that day be found alvue, being fodaynty chaunged thatt toue after an other force, that is to fay as they doe, which are rylenagain, for necessary it is that before we perfitty poffeffe the king bom of brauen, we breetly put of al earthfying. and that this our coaruptible body be made incorruptible, and this our mertal body become immortall, when this is forthan that that becely be perfourmeb , which the Brophete Diee forefeing fayth, recopling at the nerer beffenceto of beath beath is fmalowed up through victory, where meath is is now beath thy flyng o bell where is the bicrozye The fling of beath is so in vices. time, 3 the frength of time is the lawe, which by occasion gening proud sie es. berth by to finne, another the law is raken away, the power of finne is farst and feble, when finne is taken a waye, the power of beath teafeth, by reafon that the flying is taken a wave, wher with the is wounters flyke be. Enable were we beterly to frahe against such biolentabuerfaries , were ir fo , we had no freength but our ownerthankes therfore be genero Gob. tobich barb caufed, that if we wil, we may worme this gloryous bicrore through Jefus Chrifte our Lorbe, whiche for our fakes with his bearb ouercame beath, and roke boonhym to purge our fymes . Therfore my bearly beloued brethren, fynce it is cerraine, that the refurrection halbe. and fonce it in knowen what blyffe a glozy men thall eniog therby, which yer no man that receive, but fuch as here, by forfaking finne, and by godly

The.pbi.Chapter.

belpe for trenfitorie labourg pe thall recepue loves without enbe.

lining begynne it, boubte not of that ye have once beleved, not fusfer your felfes with the calking of bugodly perfous to be moved from your right recepued fayth, but rather apply continually to profite in such thyuges, as may brying you into Gods favoure, that ye become every day better than other, preparing your selfes against the resucrection to come. Hor thinke ye to take paynes, assuring your selfes, that through Chises

Concerning the gameting for the faincies, as N baue of bepute in the congregations of Galacia, even to be ve. It pon fome Subboth days feete every one of you put affect at home, and hap up whatfocuer is mere, that three be no gatherings when N come. When Ebs. texts, I am come, who because ve that alome by your letters, them will I fende to bring your lyber breaking but the because but in a goe also, they had goe with mr. I will tooke but one N while the mere that I goe also, they had goe with mr. I will to me but one who not what I goe also had not be seen and accounts.

The paraphrale of Eralmus bpon the.i. Epillic

Oncereng the gathering for the telecte, through your liberalitie, of the laintees whiche are at Hierusalem, as Japopued but the Galachians, that money though be gathered for chat purpose, of any of his ownerere will were disposed to bestow any, enems would I have the same bone among you, that in this paymer also re agree, with other congregations. Thou the systee days of the

bocke, that is to lay in the londay, let enery one of you let alyde at home, and lay up a functions be for this purpose thinkerh mere. Ind for this gene I warning be real, because that which energy manhath purposed to genemay be in a more readines, less when I come, there be then a gathering of money to be made. But whe I come but you thither, whom for ner ye shall thuse as messangers, then wil I with my letters send to this rulatem to catic thicher your liberalitic. If ye thinke it nedefull, that I also goe my selfethicher, they hall goe with me, less any man my ghe suspected, that I is any wife goe about my owns busynesse. I will see you, after that I have goine through abacedona, so, them my nde I only to see by the ways.

who topte

scoith you peraducuture will I abybe for a whyle, and am not fure to betteer I that ratio with you at the wynter, that at the beginning of the perce fraing, ve may bring me furth, that I may goe whyther focuer the butones of the gofpell callethine; bad not this been, I would have commento paunow, but I would not fee you now bonerly, sing pallage. for Trruft , I hall at another tyme haue oportunitie to rarie with you tertarue bayes, if the Lorde Tous fuffer me. Juthe meane frafon I will tarie at Ephelus butil o tyfepeth bay. The matter requirerh fome levfuce. because that albeit in that place there be a great boote opened buto me, and a great hope of anancing the gospel, per many adurriaries are there. of in the meane leafon Timorbie coine bato pou, fee that he be put in no scopardie by any high bearred a proude perfons forts a roungman, but yet he is my felow, and in preathing the gofpel laboureth outely and free ly as I boe. Leeno man rherfoir befpife hym beraufe be is poung , but earther fee bym goe without barmeand bifpleafure, as an Apoffic and my felowe and of love being him faceb, that he mave come to me . for hem looke I for with other brethenof his company.

En forage of beather I policy of receiving mu, that I g greatly before being to come but a you work the factorist has more being not at all to come at this time. Bowben, he will fully come, which he want have commented to me. Whatthe pr. Cambriad in the tapph; quyit you lybe mes, he drong Let all pour had acide be been both lour.

Ind whereas retather defried, that Ipollos thould have been fente buto you, fureignt came not of me, that he weenot. for I behemently ere borted

of S. paule to the Corinthians. Cap.rbi. Fol.rlitt.

houted hym to go to pout buth certapne beethen, but all was in bapne. for certapne confideracions in no wpfe monded he nowe to come to pou, and pet come will he, allone as convenient lepfure hall feere. Watche agapult the beceptes of fuche, as gene you cuill counfell. Standefalle in the farche, whiche pe have once recepted quite your felfes like me, agapult fuche thinges, as relifte the golpell, be fitting and valiation. Whatfocuse be down as mong you, let it be been with love, and not with contention.

they are the frite fources of achain and that they have apporting themselves to minuter but o the fartees of achain and that they have apporting themselves to minuter but o the fartees. I before you that ye be obedient unto furth, and to all that helps and laboure. I am glad of the commying of a trybans and Fortunaries and Ishaicus to that but the commy in the fortunaries and is the source to that but the but the board by the board but the but the base for the b

my fpirite and rours E one therfore sharpe inote them that are fache.

I befeche pout biethien, but what nede we befechinges of Pe knowethe householde of Sthephana, well worthe of pour to be made muche of, bothe because thesame as first fruites of Achaia I gotte firste buts Chinke, and because they are gene to helpe the poore. Weste is it therefore, that he agains make muche of them, and not only of them, but of as many as with his promote the gospess, and are partakets of our labours. It pleased me well, that he seemed by their well, and are partakets of our labours. It pleased me well, that he seemed by their in all your names, supplyed with they gentilies, that whiche was lacking but o me on your parts. For their counforted my spirite, yea I might save your spirite, as whiche regardeth nothing, but your weale, nor is with any thying more delighted, than with your surtheraunce. Suche then know pe, bearing to warde them your special fauour.

E he congregations of Ina falute you, Aquita and Halletilla falure you muche in the Ebe terre. Lorde, and is both the congregation that is in they house (with who also y and lodged.) All the brethich greece you have be snothed which an holy by the. The falutation of me thanks with more owne hande yet any man love not the Lorde getus Chill , the fame bee Anathema Agaranaida. E be grace of the lord yetus Chill be with you any love be with

roughin Chill Ich. ames.

The congregacions of Alia falute pou. Aquila and Prifcilla with all the companie of christians, which are in they boule, falute you with all their hactes. It such as here profess the name of Christe, salute pour. Beare pe also good wil ethe one of you to another, and salute one another of you with an holy and a chaste kille, the token of treme concords. And I Paule falute you, and that subscribed I with mine owne hands, thereby bothe vectoring my loue towards you, and that this spisse is not counterfapes. If any man some nor the Lord Jesu, thesame be Anotheria Paranaths, so as much as he resulted hour, by whome onely be might obtaine saluation; and denreth, that he is come, whom every man knoweth to be come, to the great bliss.

and commoditie of furthe as beleue in hom, and to the bammacion of furthe as beleue not. The grace and mercie of the Lojde Jefus Christe be with you. Ind I before, that as I beare a christian loue towards you, that he like while unfartedly cloue eche one another, to that charitie, wherebith Jefus Christe bath to med and knowledge you together.

Imen.